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IT AIMS TO INTERPRET THE NEW AMERICA THAT
IS ATTAINING CONSCIOUSNESS IN THIS DECADE.
THE FORUM GIVES BOTH SIDES. WHATEVER IS
ATTACKED BY CONTRIBUTORS THIS MONTH MAY
BE PRAISED IN LATER ISSUES

THE PEDIGREE OF JUDAH

LOTHROP STODDARD

The Problem of Anti-Semitism — I

EDITORIAL FOREWORD

IT was once the practise of medicine to cover up a festering sore, but fortunately medicine has advanced to the point where a direct attack upon the causes of the sore is practicable. There are still some persons who believe that there should be a taboo upon the discussion of all dangerous matters, — that is, matters surcharged with emotion, such as racial and religious questions. This minority has belabored THE FORUM for its open and frank discussion of religious questions. But we believe that a vast majority of our readers realize that only good has come from the fearless airing of honest differences of opinion; that misconceptions have been cleared up and ancient prejudices evaporated in the light of dispassionate and reasoned arguments. It is in this spirit of desire to cure by seeking out the underlying cause of the symptoms that we approach the Jewish Question.

There may be some who will maintain that the mere postulation

of the existence of a Jewish Question argues partisanship, even prejudice. To these we can only say that their denial of a fact is itself the admission of a prejudice. That a Jewish Question exists is a fact which nearly all sane men and women, whether Jew or Gentile, will readily admit. For centuries, and in many nations, the Jews have been subjected to separate treatment when not to open persecution. Even in our own land of freedom and equality and in this enlightened day there is ample evidence of the existence of anti-Semitism. Why does it exist? What is its historical, racial, religious, economic, or other *raison d'être*? In the hope of dispelling misconceptions which cloud this question THE FORUM proposes to devote several successive papers under the general title of "The Problem of Anti-Semitism". In this first paper by Dr. Lothrop Stoddard, the discussion is appropriately opened by a definition of terms. What is a Jew? Dr. Stoddard analyzes in a broad and scientific manner the racial make-up of the Jews, and attempts an answer to the question, — much less obvious than it may seem to many, — Is there a Jewish race?

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FEW subjects have been more debated than that of the racial make-up of the Jews. "What is a Jew?" is a question endlessly asked, and endlessly argued. The variety of answers is truly extraordinary, ranging all the way from assertions that the Jews are the purest race on earth to counter-assertions that the Jews are in no sense a race, but are merely a widely-dispersed religious and cultural group, varying in blood according to the populations among whom they dwell.

Between such irreconcilable statements, where does the truth reside? Is there, or is there not, a Jewish race? Again: supposing the blood of modern Jewry to be much mixed, is there, or is there not, some ancestral strain which leavens and dominates the whole?

These questions require answers, for they are of capital significance as prerequisites to any intelligent discussion of the Jewish problem. That a Jewish problem exists, no thinking person can seriously deny. That it should be frankly approached and constructively handled should be equally self-evident. Yet neither of these things is possible unless we truly understand the factors

involved. And surely no factor is more vital than that of Jewry's racial make-up. Modern science teaches us the basic importance of race. More and more we are learning that heredity determines primarily not only men's physical characteristics but also their mental and temperamental qualities. If, then, we are really to understand the Jew (and, for that matter, if the Jew is really to understand himself) we must discover what blood or bloods flow in his veins.

Fortunately this is not an impossible task. Race is not an abstract theory; it is a concrete fact, which can be accurately determined by scientific tests such as head formation, bodily structure, and color of hair, eyes, and skin. Furthermore, even with persons of mixed ancestry, the elements in their ethnic make-up can be analyzed, because races are extremely persistent, and when crossed do not fuse into new stable types but persist as imperfect blends, the contrasted racial characteristics reappearing as "disharmonic combinations" in the mixed offspring, or even tending to re-sort themselves toward the original ancestral types in subsequent generations. Again, the progress of historical research has traced the movements of races far back into the mists of antiquity, and thus enables us to supplement our analysis of the ethnic make-up of living individuals by a fairly accurate picture of their family trees.

The present Jewish population of the globe is estimated at between fifteen and seventeen millions. They are scattered over virtually the entire world, but the bulk of them are massed in certain definite areas. Fully half the Jews in the world are found in Eastern Europe, centering in Poland. The United States contains over three million Jews, mainly recent immigrants from the Polish area. Minor centres of Jewish population occur at various points in Western Europe, the Mediterranean basin, Western Asia, and Northern Africa.

Scientific investigations of contemporary Jewry have brought out one striking fact, — the presence of two sharply contrasted types within the Jewish fold. The Jews of Eastern Europe and the Jews of the Mediterranean basin and adjacent Afro-Asiatic districts differ markedly from one another in physical appearance. The Mediterranean Jew is usually slenderly built, with a long head, well-cut features, and general "harmonic" make-up, there-

by suggesting that he springs from closely related racial stocks. The East European Jew, on the contrary, is apt to be short and thick-set, with a round head, coarse features, and general "disharmonic" make-up, thus revealing a mixture of diverse bloods. It is, in fact, this very disharmonic make-up of the East European Jews that renders an accurate physical description of them so difficult. Take the matter of the so-called "Jewish nose". Great numbers of East European Jews do have such noses, but still others have squat or pug noses, while occasionally one finds fine-cut noses like those so often found among the Jews of the Mediterranean. And a similar variability occurs with other physical characteristics. There is no consistent uniformity of type.*

These scientific analyses confirm, in the main, a division which the Jews themselves have long made. For more than a thousand years the Jews have clearly recognized two distinct physical types, called by them the "Ashkenazim" or Jews of Eastern Europe, and the "Sephardim" or Jews of the Mediterranean and adjacent regions. The Sephardim have always considered themselves the aristocracy of Jewry and have traditionally kept aloof from their Ashkenazic brethren. The Ashkenazim are (and apparently long have been) much the more numerous. To-day probably nine-tenths of the world's Jews are predominantly of Ashkenazic blood. This seems to be about the proportion of the two stocks in America's present Jewish population. The first Jews who came to America were nearly all Sephardim, but the huge migrations from Eastern Europe of the past generation have reduced the Sephardim to a small minority.

The Jews definitely emerge upon the historic stage somewhere about the year 2000 B.C. At that time the racial make-up of Western Asia was about as follows: The great belt of mountain and high plateau extending across Asia Minor and Armenia, with spurs running down into Syria, was inhabited largely by a race typified by the so-called Hittite. The vast plains and deserts to the southward, ranging from Mesopotamia and inner Syria clear down through the Arabian peninsula, were inhabited largely by Semitic tribes, the chief ancestors of the present Bedouin Arabs. At that time both races seem to have been fairly pure, though

*The reader may verify this by a study of Mr. Reiss's portrait drawings of Jewish types on pages XIX to XXIV of the Illustrated Section.—Ed.

there was already a good deal of racial intermingling along the borders of the two geographical regions, where the highlands touched the plains.

Let us analyze the physical appearance of these two races. The earliest Hittite sculptures show us a people strikingly like the modern Armenians and the older populations of Asia Minor and the Caucasus; that is to say, a short, thick-set folk, with extremely broad heads, rather coarse features, and big, fleshy, hooked noses. On the other hand, the historical evidence shows that the ancient Semites were about like the modern Bedouin Arabs, — slenderly built, with long heads and fine-cut features.

Now these two ancient races, which at that time occupied Western Asia, offer us our first clues to the Jewish family tree, because they represent types clearly present abundantly in Jewry to-day. Many living Mediterranean Jews are almost indistinguishable from Arabs, both being obvious Semitic types. Even more striking is the parallel between the ancient Hittites and a large proportion of the modern Ashkenazim. One cannot look at a Hittite sculpture without being struck by the "Jewishness" of the faces there depicted. The famous "Jewish nose", with its peculiarly hooked nostril, is found to be not exclusively Jewish, but to have been shared by the ancient Hittites, and also by modern peoples of the West Asiatic Highlands. Many Armenians, Caucasians, and Anatolians to-day look so much like this type of Jew that it is practically impossible to distinguish them by their physical appearance.

Here, then, we seem to have found two primal elements in Jewry's racial make-up: an ancient cross between Semitic and Hittite-Armenoid stocks. Which was the original root? Almost certainly, the Semitic. The entire weight of evidence tends to show that the Jews were originally a tribe of nomadic Semites who migrated from the desert lands on the southward into Palestine, — geographically a borderland between Arabia and the West Asian Highlands. Here they encountered folk of Hittite-like stock and took up a certain amount of Hittite blood, though for a long time the Semitic strain must have predominated.

It was possibly the pressure of fresh Hittite tribes from the north that drove the primitive Jews into Egypt. Here they encountered new racial influences. The ancient Egyptians be-

longed to the so-called Hamitic race. Since the dawn of history this race has occupied the northeast corner of Africa, and even to-day is the basic strain of the modern Egyptian, Abyssinian, and Galla peoples, albeit the stock is nowhere pure and is widely tinged with Negro blood. These Hamites exhibit certain marked physical peculiarities, notably an excessive slenderness of bodily proportions, particularly of the lower limbs, and an exceedingly long face. The Jews undoubtedly absorbed a certain amount of Hamitic blood, both during their Egyptian sojourn and afterwards, when Egypt extended her dominion over Palestine and Syria. Even to-day Hamitic types appear among the Jews, especially among the Sephardim. For example: Benjamin Disraeli, the noted English statesman, had markedly Hamitic features.

It was also probably during their Egyptian sojourn that the Jews picked up their first traces of Negro blood. A Negroid strain undoubtedly exists in Jewry; to it the frizzy or woolly hair, thick lips, and prognathous jaws appearing in many Jewish individuals are probably due. Although at that time the population of Egypt was predominantly Hamitic, the trickle of Negro blood, which has since so strongly modified both Egypt and the adjacent Asiatic regions, had already begun. It is probable, however, that this first Negroid infusion was less important than the subsequent infusions which appear to have taken place, rather in outlying sections of Jewry than in the central nucleus in Palestine.

The return from Egypt to Palestine ushered in racial modifications of an important character. The period of the Egyptian sojourn had coincided with an era of unrest and migration throughout Western Asia. Not only were there intensified clashes of the Hittite and Semitic tribes, but new racial stocks appear upon the scene. Between 2000 and 1000 B.C. the first waves of tall, blond Nordics emerge from the northern plains and penetrate the West Asiatic highlands, a few even descending as far as Syria and Palestine. At the same time people of the so-called Mediterranean race, kin to the Cretans and Mycenaean Greeks, establish themselves here and there along the Anatolian and Syrian coasts. Thus, when the Jews returned to Palestine they found it inhabited by a medley of tribes, mostly of Semitic and Armenoid origin to be sure, but also partly of Nordic and Mediterranean blood. The Amorites, those giant "Sons of Anak", were

patently Nordics, and David, the son of an Amoritish mother and described as a blond, represents the infusion of Nordic blood into Jewry which then took place. The Philistines, while in the main Mediterraneans, may have had a Nordic ruling class.

Notwithstanding these new racial infusions, however, it appears that Semitic and Hittite-Armenoid blood continued to predominate in the Jewish stock, — with a steady gain of the latter element. A graphic illustration of this Armenizing process is revealed by a comparison of Egyptian and Assyrian bas-reliefs of Jewish captives at different periods. An Egyptian bas-relief of the tenth century B.C. depicts faces which, though unmistakably “Jewish”, are characteristically Sephardic in type; that is to say, of predominantly Semitic character. Contrast with this an Assyrian bas-relief three centuries later, in which the captives have hooked noses and stockier frames, — in other words, much more like modern Ashkenazim.

The tenth to the fifth centuries B.C. were troubled times for Jewry. Harried by Egyptians, Assyrians, Babylonians, and even Nordic Scythians, the little Jewish State collapsed, and the entire Jewish people was carried away in the “Babylonish Captivity”. The Ten Tribes of Israel disappear, and only a remnant retains its Jewish consciousness. It is this remnant which, under the leadership of Nehemiah and Ezra, returns to Palestine from the Captivity and reforges the broken chain of Jewish national life. What was the precise ethnic make-up of the returned exiles we do not know, but we may assume that it was more Semitic and less Armenoid than at the beginning of the Captivity, because the Babylonians were mainly a Semitic people. Certainly they were not Armenoid. The Captivity had thus produced a partial reversion toward the primitive Jewish racial origins.

The return to Palestine marks a new epoch in Jewish history. Herewith begins both what may be termed Jewish “racial” self-consciousness and also Jewry’s geographical dispersion. Those Jews who heeded the call of Nehemiah and Ezra to return to Palestine and rebuild the Holy City were, in very truth, a “chosen remnant”, the most zealous and patriotic of the Jewish folk. Warned by the fate of the “lost” Ten Tribes, they resolved at all costs to preserve their identity as the “Chosen People”, and they realized that the best way to do this was to keep

themselves aloof from their neighbors, not only in their faith and customs but also in their blood. Of course, these principles had been conceived long before, but they had been laxly observed. Now, however, under the rigorous discipline of a ruling priestly class, Jewry displayed a cohesion and self-consciousness never before attained. For the next five centuries, down to the great dispersion under the Romans, intermarriage with foreigners greatly lessened, inbreeding was the rule, and consequently the tendency was toward the formation of a stable Jewish type.

This, of course, applied to the Palestinian nucleus rather than to Jewry as a whole. For it must not be forgotten that the Babylonish Captivity inaugurated that movement of geographical dispersion which has persisted to the present day. Not all the Jews returned from their exile. Very many remained in Mesopotamia and other parts of the far-flung Persian Empire. These "exiles", however, unlike the Ten Tribes, retained their self-consciousness and remained loyal members of Jewry. Henceforth we dimly glimpse large Jewish populations in Mesopotamia, Persia, and the West Asian highlands, together with Jewish commercial colonies in Egypt and other points around the Mediterranean basin. These Jews must, in time, have absorbed a great deal of blood from the various populations among whom they dwelt and thus have added fresh strains to the racial make-up of Jewry, considered as a whole.

The next important change in Jewish racial history was ushered in by the disastrous struggle against Rome. The destruction of Jerusalem by Titus in the year 70 A.D. and the dispersion of the Jewish nucleus in Palestine was supplemented by other great Jewish revolts ending in tragic failure. The upshot was the ruin of Jewry throughout the Roman world. Hundreds of thousands, if not millions, of Jews perished, and not merely Palestine but also their flourishing colonies in North Africa and other parts of the Mediterranean basin were destroyed. The balance of power within Jewry shifted suddenly eastward to Mesopotamia and Persia, and northward to the Armenian highlands and the Caucasus, beyond the Roman frontiers. For the next six centuries the bulk of the Jewish people lived in those regions, Mesopotamia long being both the cultural centre and the ecclesiastical seat of Jewry. As time passed western Jewry recovered some measure of

prosperity, its centre being in Spain. It is in the Spanish peninsula and adjacent regions of North Africa that there was fixed the modern Sephardic type. Sundered from their eastern brethren, and absorbing much Mediterranean blood, the Spanish Jews shed most of their Armenoid characteristics and became the long-headed, slenderly-built stock that has persisted to the present day. During the Middle Ages the Jews of Western Europe were almost entirely Sephardim, migrating northward from the Mediterranean basin.

The evolution of eastern Jewry is at once more obscure and more complicated. Their prosperity was gravely compromised by the Mohammedan conquest and conversion of Mesopotamia and Persia in the seventh century A.D. Harried and persecuted by Moslem zealots, the Jews grew restless and sought an avenue of escape. They presently found it to the northward in the plains of southern Russia, where opportunities beckoned them, perhaps more favorable than ever before in their history. Southern Russia was then occupied by the people known as the Khazars. Precisely what the Khazars were racially is a much disputed point. Probably they were predominantly of broad-headed Turkish stock from Central Asia, together with a strong strain of flat-faced, short-statured Mongoloids from still farther eastward. They certainly built up a flourishing state which derived its prosperity from its command of the overland trading-routes between the Near and Middle East, the Khazars being a mercantile, town-dwelling folk. From the first they had been in contact with the numerous Jews of the Caucasus, and the two peoples had got along well together. Soon the Jews of Khazaria became so numerous and influential that they made a cultural and spiritual conquest of their hosts. The Khazars became converted to Judaism and established what amounted to a Jewish state. This acted like a magnet to the whole of eastern Jewry, and one of those vast mass-migrations which have occurred several times in Jewish history took place. In the eighth century A.D., Mesopotamia, Persia, and the Armenian-Caucasian area still contained the bulk of the world's Jewish population. By the end of the tenth century these lands were almost emptied of Jews. Lured to Khazaria as to the "Promised Land", Jewry pushed northward from Asia into southeastern Europe, — swarming

in by the hundred thousand, by sea, by river, and by mountain-trail.

And during those two centuries was forged the Ashkenazic stock of to-day. This migration involved sweeping racial changes. In the first place, Jewry's slow progress through the Armenian and Caucasian highlands implied a further admixture and strengthening of the Armenoid at the expense of the Semitic racial element. Then, once in Khazaria, extensive intermarriage with the converted Khazars resulted in a further influx of Turkish and Mongoloid blood. The result was a population prevailingly round-headed and thick-set, but with two outstanding facial types: the full-faced, hook-nosed Armenoid; and the flat-faced, squat- or pug-nosed Mongoloid, respectively. The Semitic type must have almost entirely disappeared. The consequences of this racial transformation were as unprecedented as they were far-reaching. Hitherto the basic elements in Jewry's ethnic make-up had been either Semitic or Armenoid, waxing or waning in relative importance from age to age, it is true, yet still always preponderant, no other racial element having been sufficiently important to shake their joint significance. Now, for the first time, radically new ethnic elements, from Central and Eastern Asia, were injected into the Jewish blood, and injected in such volume as powerfully and permanently to alter the nature of the great mass of the Jewish people. The profound differences, not merely in physical appearance, but also in mentality and temperament, which exist between Ashkenazim and Sephardim are thus clearly explained. They are obviously due to almost complete differences in racial make-up. The Sephardim have for the past thousand years been breeding away from the old Armenoid toward the long-headed Semitic and Mediterranean racial types. The Ashkenazim, on the contrary, have not only been breeding away from the Semitic toward the Armenoid type, but have also taken up a great amount of Central Asian and Mongoloid blood which was unknown to ancient Jewry and which has never flowed in Sephardim's veins.

Great as is the present difference between Ashkenazim and Sephardim, however, it is not quite as great as the divergence eight hundred or nine hundred years ago, owing to certain minor modifications which have since taken place. The evolution of the

modern Ashkenazim was not quite complete. By the eleventh century, the Khazar Empire, grown rich and unwarlike, collapsed before the assaults of its enemies, and the Jewish masses, again fallen on evil times, drifted slowly westward in search of better opportunities. Seeping across southern Russia, they began to appear in Poland. This movement was soon accelerated by the action of the Polish Kings. Intent on building up a strong state, the Polish monarchs welcomed the Jews in order to build up a middle class devoted to industry and trade. Immediately Poland became what Khazaria had once been, — a magnet for Jewish mass-migration. And these Jewish immigrants, though mainly from the east, came, in lesser numbers, from the west as well. Western Europe had by that time become the scene of bitter anti-Jewish persecutions, so that, there also, many Jews heeded the welcome summons of the Polish Crown. Here, then, on Polish soil, the long-sundered branches of Jewry met once more. The immigrants from Western Europe were, of course, Sephardim, and though too few in numbers materially to affect the Ashkenazic physical type, they did impose their superior culture and a debased form of their Germanic speech, which, mixed with Hebrew, Slavic, and other linguistic elements, constitutes the present jargon known as Yiddish, employed by the Polish Jews to this day. The slight infusion of Sephardic blood gained during the Middle Ages, together with considerable Slavic blood picked up during their migrations through Russia and Poland, complete the racial evolution of the modern Ashkenazic stock in its present Polish home.

Such, in brief, is the surprisingly complex pedigree of Judah. It effectively disposes of the fiction that the modern Jew is the true scion of the ancient Hebrew. The proportion of genuine Hebrew blood to-day should be very small even among the Sephardim, while among the Ashkenazim it must be infinitesimal.

Nevertheless, the modern Jew is still very much a Jew. In fact, he is probably more self-consciously "Jewish" than was the Jew of 1000 B.C. And this applies alike to Ashkenazim and to Sephardim. However much they may differ, they yet possess a common "Jewishness", instinctively recognizable both by themselves and by the rest of the world.

How explain this seeming paradox? It is due unquestionably to

the biological effects produced reflexively by the Jewish doctrine of the Chosen People. Believing themselves to *be* a race, the Jews have constantly *tended to create* one! This is not a mere juggling of words; it is scientific fact. We know how biological types are formed: they are the product of long-continued isolation and inbreeding. Now that is precisely the ideal which Jews have had in mind since very early times, and the method they have tried to practise effectively since the days of Ezra and Nehemiah. The only miscalculation was in the length of time required to get the result. To evolve a genuine new type, capable of breeding true to itself, takes a very long time, and the more diverse the original ethnic elements are, the longer the process of blending and harmonizing must be. The Jews have never been biologically isolated long enough to produce a true Jewish race, but they have more than once been on the way to do so. We have already noted the five centuries of relative isolation of the Palestinian nucleus, from Nehemiah to the Roman "Diaspora". It is probable that the inhabitants of the Judæan plateau at the time of Christ were a pretty homogeneous folk. That work was undone, and was followed by an unprecedented absorption of new blood. Yet the task was again attempted, and we are now witnessing the results.

The period from the later Middle Ages to our own times was, for Jewry, the period of greatest biological isolation since Nehemiah's experiment. After the Roman "Diaspora", Jewry, in sullen desperation, wrapped itself about with spiritual exclusiveness as never before. "Build a wall around the Law!" was the cry, and a series of great rabbis, carrying on the ideals of Ezra and Nehemiah, forged instruments of spiritual and biological isolation which were to prove highly efficacious. The Talmud is the epitome of Jewish racial aspiration. It teaches that the Holy Seed of Judah must at all costs be preserved, since it alone has value in the eyes of God. In the Talmud and cognate writings of the same period, the racial, as distinguished from the religious, factor is clearly discerned. Hitherto the convert to Judaism had been accepted whole-heartedly as one of the Chosen People. Now, however, Jewish thought leaned more and more to the belief that Jewish *blood* alone could find full favor in God's sight; that the Gentile could never become a true Jew.

For a while this belief was honored more in precept than in

practise. With the Ashkenazim, especially, biological isolation was a practical impossibility. But as time passed, conditions became more favorable. Almost everywhere the Jews settled down as town-dwellers in closed communities, known as Ghettos, rigorously secluded by their own desire as well as by the will of their Gentile neighbors. By the later Middle Ages very little new blood was coming into Jewry. Left to themselves, the Jews were once more undergoing a process of isolation and inbreeding, tending to the formation of one or more genuine "Jewish" types.

This process has, in the main, continued down to very recent times. Of course, the few centuries of this experiment were not sufficient to produce a homogeneous, true-breeding Jewish "race"; for such a racial medley as the Ashkenazim, in particular, thousands of years might alone suffice. Nevertheless, those centuries have produced ethnic effects sufficient to give a strong biological reinforcement to the traditional Jewish ideals of exclusiveness and group-separatism.

During the past two or three generations, to be sure, opposite tendencies have appeared in Jewish life. The nineteenth century witnessed the so-called Emancipation Movement among the Jews of Western Europe. Freed from their legal disabilities, emerging from their Ghettos, and casting off the discipline of the rabbis, the West European Jews modified their ideals, and many went so far as to reject the doctrine of racial exclusiveness or even to consider the possibility of assimilation with their Gentile neighbors. On the other hand, the present generation has witnessed the rise of "Zionism", — philosophically a reaction against the Emancipation Movement and a reaffirmation (in modern terms) of Jewish race-consciousness and separatism.

Modern Jewry is thus mentally in a state of transition, full of contradictory tendencies whose outcome is uncertain. Discussion of these tendencies falls outside the scope of this article, which is concerned with the biological background of the Jewish problem. To have set forth that biological background, however, is, in the writer's opinion, a necessary prerequisite to those other aspects which will be the task of subsequent articles.